

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 37, Vol. XXVII.

Saturday, September 16, 1865.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, 23RD JULY, 1865.

(Reported by Alexander Fortie.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; Elders Abram Hatch, President of the Manchester District; Finley C. Free, President of the Manchester Conference; Septimus W. Sears, President of the Liverpool Conference; Robert N. Russell, President of the Preston Conference; W. C. Gregg, President of the Staffordshire Conference; Thomas S. Friday, Travelling Elder in the Manchester Conference, and George Stringam, Travelling Elder in the Sheffield Conference.

10.30 a.m.

After singing and prayer, Elder Hatch stated he was pleased and happy to meet with the Saints in a Conference capacity. Since his appointment as successor to Elder Taylor, he had visited nearly all the Branches in the Conference, numbering nineteen, and had endeavored to build the Saints up. He had labored in weakness amongst them, yet he felt his labors

had been accepted. All the Priesthood in the District were united with him in carrying out the counsels given, and he was glad to report the Conference in a healthy condition; yet he would still remind them there was room for continued improvement, and he trusted they might all increase in knowledge, and realize the bright hopes within them, rejoicing in doing good, and enjoying the Spirit of God through every day of their lives.

Elder F. C. Free said he was truly thankful to see so many of the Saints meeting together, as it proved they were doing their duty. He could bear a faithful testimony to the truth of this Work unto all men with whom he came into contact. He rejoiced in laboring with his brethren in the Priesthood, because he realized the power of God was with them in their weakness. Men may talk about the Gospel, and try to do what good they could in saving the human family, but

he knew that without the Spirit of God it was impossible to convince the honest-hearted, for the things of God could not be known by man, unless he possessed the Spirit.

Elder T. S. Priday said he felt pleased to represent the Branches he had visited, for they consisted of good officers and members. His aim and object had been to teach them principles that would enable them to regain the presence of God. He rejoiced in contemplating the glorious blessings which were in store for an obedient people, and exhorted the Saints to love one another, to do unto all men as they would desire to be done unto, and to use all diligence in observing the counsels of those placed over them, as they were the words of God to-day, as much so as the Scriptures were to those they bare record of. He desired to continue faithful, so that he might receive a seat in God's kingdom.

Elder S. W. Sears felt glad to meet with the Saints, because from past experience he realized that strength was to be obtained from such meetings. He referred to the powerful influence of the Gospel, showing the many different circumstances all were surrounded with, and the traditions which had to be got rid of, and which had been begotten in the minds of the human family through man-made systems, showing that upon receiving and obeying the Gospel of Christ Jesus, although strange to one another, men and women could meet together, and understand what a blessing it was to enjoy holy communion with those who had taken upon them the name of Christ. There was joy, love and union with such, whereas the systems of men created contention, division and strife. He was happy to hear it said they were doing well, still there was a bright future before all, to go on increasing in knowledge, wisdom and intelligence, until they arrived at the stature of men and women in Christ Jesus. After showing that the Gospel affected the interests of the whole human family, and how all could aid and assist in rolling on the Work, he spoke of the fallacious teachings of men who acted independently of God, without his Spirit to lead and

guide them, showing that such could not take upon themselves an honor which was the prerogative of God alone to confer, and that only by revelation. Exhorted the Priesthood to continue faithful to their callings and proclaim the Gospel; although they did so in weakness, the Lord would strengthen them and bless their labors. It was to bless men that the brethren left their comfortable homes, and came among the nations of the earth without purse or scrip, so that the honest hearted might be saved with an everlasting salvation. He was satisfied with the Gospel he had received, and his obedience to its principles had enabled him to testify to all men of their truth.

Conference adjourned till 2.30 p.m.

2.30 p.m.

After singing and prayer, Elder F. C. Free read the Financial and Statistical Reports of the Conference, which were approved of. Elder A. Hatch then presented the Authorities of the Church, who were unanimously sustained in the usual manner.

Elder R. N. Russell said he was glad to meet with the Saints in a Conference capacity. He desired to have the faith and prayers of those who had made a covenant with God to keep his commandments, so that he might be enabled to do good. He knew he was engaged in the work of God, and of all people on the earth the Saints ought to rejoice, because they were in possession of the Truth. People wonder at them assuming the position they do; but God had not changed, he was as willing to bless the people now as at any former period, and he could testify that He had spoken from the heavens, and revealed his will to man, in order that he might be saved. He rejoiced in being able to bear this testimony, and knew that the plan of salvation was the same to-day as it ever was, and would bless those who obeyed it with an actual knowledge of the Truth.

Elder G. Stringam also bore testimony to the truth of the Gospel preached. The world applaud the actions of the Savior, and hold them in veneration, and all seemingly preach Christ, although not believing

in the principles he left; but in the midst of this, the Saints were wise enough to have faith that gifts and blessings follow all who are in possession of the Gospel. In the Church of Christ as again restored, he had seen these blessings manifested, and although many in the world thought they were done away with, yet there were still some noble spirits who fearlessly declared that the coldness and indifference of the people themselves, was the cause of these blessings not being enjoyed by them. He felt well in being amongst them, and in assisting to teach men how they might regain the presence of their Father and God.

Elder W. C. Gregg said that many often ask the question, What is Mormonism? It is the Gospel of Jesus Christ, and the only thing that would redeem the world. Religion came from God, and was pure and replete with vitality; but through sin and transgression men became corrupt and their systems sources of contention, powerless to save the human family. The Scriptures amply testify that the Gospel of Christ, with its power and authority, would again be restored to earth. By the wisdom of man God never could be known, and whatever came from Him would possess the principle of eternal life. The fountain of all light being opened, man could enjoy an actual knowledge of the truth of the Gospel. The creeds of men were taught through tradition, whereas the Gospel of Christ was received by revelation—the one being of men is dead, the other being from God is full of life. He testified that there were now men living who enjoyed revelation from heaven, and that their teachings and writings were as sacred to men, as those of any other servants of God recorded in the Scriptures, because they were clothed upon with the same Priesthood, and partook of the same heavenly influence. He showed the design of the Gospel in enabling man to regain the presence of his Father, and reviewed some of the differences existing in the world as to God and the Gospel, in opposition to the testimonies of all the Prophets, Apostles and Patriarchs, past and present. He concluded by saying that

God had sent the Gospel in these last days, so that mankind might repent and be baptized, having their sins washed away by the water of regeneration, and receive the gift of the Holy Ghost, here a little and there a little, enabling them to work righteousness and grow in the principles of godliness. The attributes of Deity implanted in us would gradually develop themselves, until eventually we attained perfection, even as Christ our elder brother was perfect.

Meeting adjourned till 6 p.m.

6 p.m.

After singing and prayer, President Wells said he felt happy in listening to the reports and teachings given by his brethren, and would endeavor to lay such things before them as might present themselves to his mind. It was truly an important question, What shall I do to be saved? There was a natural desire in the hearts of men to live, no matter in what circumstances they might be placed. Whence these aspirations? From whom have they proceeded? From that Power which rules and regulates all things. This conclusion we arrive at from existing facts. He alone is the cause of these worlds being in existence, and of our being here, and all the aspirations which present themselves to our vision, spring from him. Admitting, then, that there is a God, why are we here? To gain knowledge by experience, becoming acquainted with good and evil. This we do by contrast, tasting the bitter in order that we may enjoy the sweet. It was known in the heavens that man would fall, and there was a provision made from before the foundations of the world to redeem fallen man, and open up the way for him to again return unto God. We had the privilege of coming here and taking upon us tabernacles, so as to combat all the evils which a broken law had introduced into the world, and thus receive a practical knowledge of our weakness in resisting the same, unless aided and assisted by that Spirit emanating from Him who rules and governs all things. Although man lays down his earthly body, and it mixes with kindred clay, yet there is a germ which still lives,

so that in the morning of the resurrection we shall take up the same body, and in the spirit world know and enjoy each others society. Many do not believe in this, spiritualizing God and everything pertaining to godliness; but, through revelation these truths have been placed within the reach of all. Is it not terrible to see man debasing himself, through drunkenness, and falling even below the animal creation? He called upon all to honor their tabernacles by keeping them pure. Death by and bye will lose its hold, and men will be able to return to their Father and God with clean hands and pure hearts, having complied with the law, and kept their second as well as their first estate. Then would their Father bless them with power and glory, and an inheritance upon the earth.

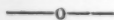
Nothing is permanent here, and to become a participator in these eternal blessings, God requires us to obey his laws in order to fulfil all righteousness. Christ became the pattern, the way, the truth

and the life unto all the world. Man must therefore comply with the law of the Lord, and in not doing this was where the human family had gone astray. When the Lord gives a law, it is for us to know what it really is, and render a willing obedience to the same. The law of the Lord is perfect, and if men alter it, they only prevent their own salvation so much. He then referred to baptism for the dead, showing the relationship this ordinance had to the living, and the various degrees of glory to be enjoyed according to the faithfulness and obedience of the people. Explained the dangers of men trifling with the authority of the Holy Priesthood, and testified that the teachings of the world were not of God, that they would be called to account for the same, and that the authority of heaven was given unto men who were qualified to administer in holy ordinances for the benefit of the human family, and introduce them into the celestial kingdom.

After singing and prayer, Conference was dismissed.

BACKWARDNESS OF MEN TO BELIEVE.

BY PRIEST JOSEPH WALKER.



When the Everlasting Gospel was restored to earth by the appearance of a heavenly messenger, a channel of communication was at once opened between heaven and earth; through beings in an exalted state and man in this state of probation, and also through the light of the Spirit, for this was the promise given to those who became obedient to the laws of heaven. Prior to that time, there was no properly organized nor Divinely authorized Church of Christ amongst men, and the evil system of spiritualizing the word of God was spread far and wide, so that the world, by their actions, barred the door through which inspiration came against themselves. Choosing rather to walk in their own paths and cling to their own institutions, than be governed and counselled by Him whom they professed to reverence and worship,

they forfeited all claim to the Spirit that was to lead its possessor into all truth. Through this loss, ministers of the Gospel, so-called, could not comprehend the correct principles of the true Gospel; yet, by the kindness and mercy of an allwise God, a better state of things is again established, and by one touch of the Spirit that accompanies its reception, the ignorant, unlearned youth, comprehends more of divine theology, than he who may seek for years for this knowledge from another source. God possesses all knowledge and wisdom, and surely he will reward those with the most light, who are the most willing to obey him in all things he may please to make known to his children for the accomplishment of his purposes; still, it would seem as though incredulity and unbelief were engendered in man, for even one of Jesus' own Apostles,

who evidently knew him well, looked upon Him doubtfully after his resurrection, and suspicions were not removed until with his finger he had traced the nail marks in the Savior's hand, and with his hand had felt the wound in His side.

The saying that God's ways are not as man's ways, was fulfilled when Naaman, captain of the host of the King of Syria, went to the Prophet Elisha to be cleansed of his leprosy. He went with his horses and his chariot, expecting some great thing to be done, and when the simple command came to dip seven times in the river Jordan, how wroth he became! And yet, it was only by obedience to this command that he gained his desire, and so is it with all the dealings of God. Those things which appear the simplest, are often followed by great events. When the servants of God began preaching in this land, and opened up the truth to the people, was it by a great display of oratory, and with more words than doctrine? No, with the simple and unadorned testimony of Jesus; and what have been the results? Why, up to this period of time, thousands upon thousands of honest-hearted people have received the Gospel of Jesus, and showed their faith by their works, in gathering up to that place which is destined by our heavenly Father to be a place of safety and a refuge for the Saints to assemble unto, while his anger and displeasure are poured out upon a rebellious and untoward generation. The people as a mass seem to have no desire to live God-

like, and the great majority of those who are religious, have become so through being taught some imaginary principle through fear. It is not always the love of the Gospel that induces them to forsake their present mode of life, and to live in a more upright way. It would seem as though we lived in a decidedly sensational age, for we hear of hallelujah bands formed of converted harlots, thieves, gamblers, cock fighters and pugilists, who nightly give an account of their career of sin while they were ring-leaders in the Devil's service, and of their wonderful conversion, as they vainly suppose, to God. They fall into the common error of Christianity, that of leaping over the works placed at the threshold of the kingdom; but it is not so with the Latter-day Saint. He learns his first works, and having obeyed them, he can continue learning a little of the true Gospel. The traditions he has imbibed through his associations with the world at large, bar his progress at first, and it is a work of time to cast them off, so as to leave the mind free and untrammelled, and to drink at the fountain of true and sacred intelligence, the only source through which true wisdom can be obtained. Men may let their unbelief and dislike of the pure Gospel grow and thrive within them, until it germinates into a perfect hatred of the truth, and vainly strive to invent something to supplant it, yet the Gospel will become greater and mightier each succeeding day, and no power in all the combined forces of evil can stay its progress.

A TROUBLESOME INDIVIDUAL.

BY ELDER WILLIAM LEWIS.

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The notorious individual we allude to (if we may for convenience sake term him so,) is considered to be, despite his numerous and glaring inconsistencies, an aged and venerable person. That he is aged we do admit, but as to veneration, we have none for him. We may describe him as being tall, and always trying to appear taller.

He is very stiff, it would take more than one Goliath to bend him. He is also, unfortunately, very shortsighted. We say unfortunately, because we think that had his sight been better, he would have acted more consistently on many occasions. He wears, and always has worn, a huge pair of colored spectacles, which, no

doubt, affect his poor sight. He is also rather defective in hearing. He is very capricious and eccentric, and has a most violent temper. He is also subject to fits. I have no doubt but some of our Elders, who know the old gentleman well, when preaching out of doers, have witnessed his ailments. One of his eccentricities is, that he will often seriously injure those who have paid him the greatest attention. Serve them right, too, for they have no business to pander to him, and pauper and pet him as they do. The old gentleman is very popular; in fact, he is the most popular person in the world! He is supposed to be rich; but we are sure that if all his debts were paid, he would be as poor as a church mouse. However that may be, kings and rulers, senators and divines, priests and people, all vie with each other in doing him honor. His everchanging and worthless opinion is more eagerly sought after than the wisdom of sages, and his smile of approbation is more acceptable to his votaries than the reward of virtue, while their exertions to woo and win the old Tartar, exceed the "patience of hope and the labor of love." Conscience, honor, truth, virtue, dignity, nobleness, integrity, and every exalting principle, are willingly and devotedly sacrificed at the shrine of this demi-god, in order, if possible, to please him. He is worshipped with an enthusiasm bordering upon insanity; in fact, there are many who have become insane through being disappointed by his fickleness. We cannot sympathize with them, for, after all, it is not so much love for the old gentleman, but a mean selfishness that animates his admirers. It is amusing to see how artful, flattering rogues can lead the

old foggy by the nose, while he abuses and illtreats his real well-wishers. But, woe to the object of his indignation! He is a bitter enemy to those who dare to oppose him or expose his fallacies, and is a desperate warrior. There cannot be but one worse than him, and that is his Satanic Majesty, against whom the old gentleman professes to hold eternal enmity. The old gentleman cannot see through his spectacles how his Satanic Majesty controls his destiny, or he would alter his course. The subject of our article was a plague to Noah, whose preaching he denounced, and a vexation to righteous Lot in Sodom. He was a curse through life to Moses, and was always at variance with the ancient Prophets, many of whom he killed outright. He is good in forgetting old grievances, for he garnishes the sepulchres of his victims, erects tombstones to their memory, and regrets the past with seeming sincerity. He led the mob up Calvary's hill to crucify our Savior, but he now reveres the name of Jesus, and of the ancient Apostles whom he has persecuted. Christopher Columbus was at war with him for above twenty years, until the old veteran took off his spectacles for a moment, and gazed in wonder at a new world. The present objects of his fury are the Prophet Brigham Young and the Church of Jesus Christ of Latter-day Saints, who do not lavish compliments on him as others do. He (the old gentleman) was present at the martyrdom of Joseph Smith, but Joseph has not been dead long enough to have the usual honors of a tombstone from his adversary. Latter-day Saints, do you know the individual? He is the renowned, invincible veteran, and learned Mr. POPULAR OPINION.

ARGUMENTS ADDUCED AGAINST "MORMONISM."

(From the *Western Standard*.)

We have been greatly amused, at various times, at the strange ideas that many individuals have in relation to "Mormons" and their belief. Those who have had but little opportunity of learning what their views and prac-

ties are, have imbibed the opinion that they are but little less than ogres, and that their religion is a strange jumble of Paganism and Mohammedism, mixed with a little Christianity—enough to make it pass well—that it sanctions robbery and murder, and permits its believers to indulge in almost every species of wickedness, without restraint. These ideas may not be very generally entertained by the people of this State, as their close proximity to, and intercourse with the "Mormons," have taught them differently; and many, though, to a very great extent, ignorant of the principles of their religion, are satisfied that, as a people, they are virtuous, good citizens, and peaceable, accommodating neighbors. But there are numbers who have not had these opportunities of becoming conversant with the "Mormon" character and belief, whose only source of deriving information about them has been through the fabulous and exaggerated accounts given about them and their doings in the public prints, and who, consequently, have the idea that it is really dangerous to venture among them or have anything to do with them. Such individuals may be convinced to the contrary when they have the opportunity of investigating the doctrines for themselves, and becoming acquainted with the people. For such ones we have hope; as they are under the influence of prejudice—instilled into their minds by the current rumors—and from which, if they are honest, improved facilities of learning more about the people will deliver them. But there is another class, who, although possessing abundant opportunities of investigation, persistently adhere to the idea that "Mormonism" is false. With them it is a foregone conclusion that the "Mormons" are corrupt, and their doctrines entirely unworthy of notice. Having settled in their own minds that they can not be anything but evil, they will not allow the thought to intrude itself, that there is a possibility of the "Mormons" being right, and these stories, which have aroused their prejudices against them, being misrepresentations. No; such things, they think, must be true. Joseph Smith must

have been an impostor, and his system a humbug; and they are by no means chary about asserting that such is the case. It is easier to make assertions, however, than it is to sustain them. This is readily discovered when these individuals are asked to assign their reasons for making these allegations, or when they are asked if they have investigated the subject of "Mormonism." "Investigated Mormonism! Paid any attention to the arguments and ideas of the Mormons! Why, the idea is preposterous. We do not recognize their system as a religion, and, therefore, we do not consider it worthy of investigation. We have read everything written by their enemies, showing forth their errors and corruptions, and we are satisfied, without further investigation." They inform us that "Joseph Smith was a notoriously bad man—a cheat, a licentious man and drunkard; that he had recourse to every species of fraud to establish the idea among the people that he was a prophet; and that his followers, the Mormons, are murderers, thieves, and grossly immoral, and do not scruple at committing the grossest crimes against reason and humanity to accomplish their ends. All these things we believe—because their enemies have said so."

This, if not in the exact words, is the tenor of the replies given, when questions similar to the above are propounded; and it is the evidence upon which nineteen-twentieths of those who have so much to say about the "Mormons," predicate their opposition. To reason with such individuals, is useless. To bring forward the evidence of other parties to rebut the testimony which they assert they have in their possession, and upon which they make their statements—or for any number of witnesses to back up this testimony by their affirmations, which makes unimpeachable evidence—is also useless. "Mormonism" must be wrong anyway, with them, evidence or no evidence. Almost every person who has embraced "Mormonism" has found out these things by experience. They became "Mormons" because the doctrine was both Scriptural and reasonable. They believed that Jesus Christ was the Son of God, repented

of their sins, were baptized for the remission of them, and had hands laid upon them for the reception of the Holy Ghost, because they were satisfied and convinced that these principles were the doctrines of Christ. They were not taught iniquity, neither did they embrace it; but, on the contrary, covenanted to forsake it. But their friends, filled with pity because they are so deluded, instead of showing them their errors in embracing these principles, immediately commence a tirade about the corruptions of the "Mormons," and ridicule them for their folly in hearkening to or believing anything that Joseph Smith or his followers might say. They may plead honesty of purpose, having embraced the doctrines through pure motives, and request to be shown where they are erroneous; but they may plead in vain; it is very rarely that one can be found who will attempt, devoid of bigotry, to bring forward Scriptural evidence to disprove these things.

It no doubt seems strange to many, that there should be so much hostility and opposition manifested towards the "Mormons," if they are as innocent, and practice as pure principles as they state that they do. This appears strange to them, because they imagine others to have the same feelings that, they fancy, they themselves have—that they would not be guilty of injuring an innocent people, or be found opposing their practice of pure principles. These acts, they believe, would be utterly repugnant to them, and they imagine that these feelings would not be so commonly indulged in, nor these acts so commonly perpetrated, towards the "Mormons," were the latter as innocent as they profess to be. This may appear plausible and convincing to them; but is it, in reality, a correct criterion by which to judge, and arrive at conclusions? We think not. If the people could become fully possessed with the knowledge that "Mormonism" is true, and that the "Mormons" are a pure people, they might perhaps oppose neither the "Mormons" nor their doctrines; but herein lies the difficulty. The people have preconceived ideas of what is correct doctrine, and they are not

willing to admit that anything that comes in contact with their opinions, can be correct. "Mormonism" does come into contact with these opinions, and, consequently, it is set down as a heresy, and its believers classed as poor deluded fanatics: their innocence or guilt is not measured by the light of truth, but by the prejudices of their judges. Mankind deceive themselves when they imagine they are willing, and prepared to receive all truth. No doubt they sincerely think they would receive it; but they are not well calculated to judge themselves in this matter. History affords us no precedent of this kind, upon which to base such an idea. Mankind have never been willing to receive pure and unalloyed truth. Whenever it has been bestowed upon them, it has been administered in small doses, and has been more or less alloyed, or they would not receive it. In fact, it has been given "precept upon precept; line upon line; here a little, and there a little." The more truth a man taught, the greater aversion of the people to him and his doctrines; especially has this been the case when the people among whom he made his appearance were inflated with the idea—as the present generation, for instance, are—that they were well posted up in the principles of truth. It mattered not whether the truths advanced were, what we are pleased to call scientific or religious—whether the discovery of a continent was involved, or the discovery of a principle of theology, opposition was sure to attend it. If men could have the privilege of selecting the principles which they might consider truthful and palatable, and if they could also have the privilege of selecting the medium through which it should come, there would be but little difficulty in their minds; but these are privileges the Author of truth has never seen fit to grant unto them; he has his own plan of revealing truth, and has selected his own instruments through whom it must be revealed.

It is no evidence, therefore, because the "Mormons" are persecuted and opposed, or because so many speak all manner of evil about them, that they cannot be innocent. If this were to

be admitted as evidence, then the | we are told that they, with their
Apostles of Jesus could have been | brethren, were everywhere spoken
condemned on the same grounds, as | against.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 16, 1865.

EPIDEMICS.—HINTS TO THE SAINTS.

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THE world at the present time is agitated with reports of deadly pestilences and epidemics raging in different parts of the globe, and leaving nothing but death and destruction wherever they go. During the past six years there appears to have been some fatal influence at work gradually gaining strength, spreading out and exhibiting itself in various phases, until now the animal and vegetable creation alike seem to be falling victims to its deadly power. Plagues in Russia, pestilence in Tartary and the shores of the Black and the Caspian seas, fevers in Central America, leprosy in Spain, cholera in Japan, Egypt, Italy, Malta and Gibraltar, plagues of locusts in Palestine, a withering blight in the cork forests of Spain and Portugal, and the vineyards of France, a murrain of cattle in Russia, which has crept on gradually until now the sheep-folds and cattle-pens of England and Scotland have in some places been completely decimated, and a plague of flies amongst the cattle in the Mississippi bottoms, are only a few of the many evils under which humanity seems at present to be laboring. Nor have the researches of science nor the powers of medicine, availed to stay the progress of these fell destroyers. Every art that skill or learning could suggest have been tried, and although mayhap checked in his progress in one part, the remorseless destroyer baffled, but not defeated, glides silently away to some other devoted place, where he finds new victims and gains fresh laurels.

Various reasons have been assigned for the periodical appearance of these epidemics, but as yet man has failed in giving the cause of such things "a local habitation and a name." The condition of the atmosphere, the state of "epidemic tension," or the tendency of disease in general to assume an epidemic type, the necessity for a balance being preserved, and a certain purification accomplished in the universe, are all suggested as likely reasons for such events taking place; but, in the midst of all, a careful and studied silence is preserved as to the probability of such things being under the control and supervision of a Divine providential power, who "doeth according to his will in the armies of heaven, and amongst the inhabitants of earth." Much is

written and spoken worthy of attention respecting the influence of natural laws on physical health, and the evil consequences resulting from a disregard or violation of these laws, still, the good in this respect is more than counterbalanced by the evil of erecting these natural laws into a sort of independent control, and holding out this principle as the true key to the government of the world. In ancient times men recognized the hand of God in these startling events. Plague and famine and pestilence were looked upon as the penalty of disobedience not only to physical, but also to higher and spiritual laws, and the nations thus visited acknowledged their transgressions, and the Lord stayed the hand of the destroyer. But now we are told that such things have no direct reference to the moral condition of the people, and that such calamities arise from infringement of *organic laws*, and are intended to enforce stricter obedience to them in future. Now, can disease or suffering not be an infringement of organic laws, and also a dispensation of Providence? Why this constant separation of temporal from spiritual things, this idea that those things bear no relationship to the higher laws which guide man in his moral and intellectual being, this shutting out from the sphere of human things the Divine providence, and ignoring the fact that upon man's attention to the laws of his physical being partly depends his redemption from all those evils that afflict humanity, that the ills that come upon the world can be traced to a non-observance of physical laws, combined with a rejection of the higher principles of the Gospel, which have gathered together under their broad folds every truth human or divine, and that this is but the fulfilment of the words of the Prophet, "The earth also is *defiled* under the inhabitants thereof, because they have transgressed the *laws*, changed the ordinance, and broken the everlasting covenant?"

It is in this light that the Latter-day Saints view these events. For many years the servants of the Lord have predicted the destruction that would come upon the nations through their rejection of the Gospel, and the freedom that would be enjoyed by the Saints from the deadly influences surrounding them, and these predictions have been amply verified. We know that when fever and cholera have visited this country in former years, those of the Saints who were faithful to their callings, and listened to the instructions of the Priesthood, enjoyed a greater immunity from danger than did men who lived in open violation of physical laws and rejection of spiritual truths. It is in this manner that we would wish to view the subject, and to show the Saints the necessity of looking upon the Gospel as something devised for their temporal and spiritual benefit, the principles of which, by strict observance to them, will free them from many of the "thousand ills that flesh is heir to," and by teaching them to comprehend nature's laws, afford them opportunity for fulfilling the end and measure of their creation. They are not to fancy that by simply obeying the first principles of the Gospel, their safety is made sure, and the Lord will watch over and protect them, while the shafts of death fly thick around them. The holy Spirit, the Comforter, was promised to lead the minds of the faithful into all truth, still it is only by man using every legitimate means to develop the intelligence within him, that this blessing can be realized, and that sweet influence retained, and so although the promise has been given in this last dispensation, that the destroying angel should pass by the Saints and not slay them, it has only been on condition that they "remember to keep and do these sayings, walking in obedience to the com-

mandments." While the Israelites were in bondage and faithful to their God, they enjoyed light and life, while darkness and death reigned amongst the Egyptians; but, when in the wilderness they murmured and rebelled, even though they were a chosen and peculiar people, the fiery serpents and the plague came amongst them, and it was only through the prayers and intercession of Moses that they were not all destroyed. And so, although we find the Saints exempted from famine or from pestilence, it will only be so long as they strive to keep their physical and spiritual organizations moving and acting in harmony with each other, and any deviation from, or neglect of all the legitimate requirements of body and spirit, will naturally be followed by the prescribed penalty.

The *London Times* in a late article on this subject, makes the following remarks:

"The places in which cholera raged in its former attacks, were the very same places in which typhus and typhoid fevers and their allied diseases had been always prevalent, and the classes who suffered most severely from the outbreak were the same as those who were most exposed to ordinary epidemic diseases. The class which is most exempt from danger is that of the gentry or professional persons, and those who are the most exposed to it are the lower class of shopkeepers and the poor. It is, again, perfectly evident what are the conditions to which this difference is due. Habits of cleanliness, the use of pure water, better houses, an absence of crowding, good drainage and wholesome food constitute the protection of one class; while uncleanly habits, polluted water, bad and ill-ventilated dwellings, reckless over-crowding, foul drainage, and an unwholesome diet are the destruction of the other. These conditions are entirely within our power, and ought to be constantly observed as preservatives from ordinary epidemic diseases. The efforts of public officers should be seconded by all who have anything to do with the visiting of the poor. The clergy and Scripture readers, as well as the parish doctors, cannot do a more useful service than by instructing the poor in the principles of sanitary care, while they should inform the medical officers in their districts of any nuisances they may discover. If these and similar precautions are adopted in time, the danger which threatens us may be very much reduced in its proportions, and it may be hoped that another special warning of the dangers of our present carelessness may induce for the future a constant attention to those sanitary laws which are as important in healthy as in sickly seasons."

The beneficial results flowing from attention to rules like these have been often discernible, and the hint given to clergy and Scripture readers to act as sanitary assistants is requisite. If we look to the majority of the religious systems of the age, we will find that they entirely set aside everything that would benefit man physically, teaching him that his body is a clog upon his heavenward aspirations, and that it should be got rid of at the first favorable opportunity, thus giving him the privilege of entering immediately into glory and happiness. The man who would mount the rostrum and tell men how to purify their homes, and keep their bodies as fit temples for the Spirit of God to dwell in, would be looked upon as a tedious and antiquated fool, while he who tickles the ear with wretched platitudes and unmeaning generalizations on goodness and morality, is looked upon as one to whom all reverence and attention should be paid. Such teachings might do well for those who mourn over their miserable bodies, and deem themselves poor, weak worms of the dust; but to those who know and believe that here, while in this state of probation, they have to perform the labors that will yet crown them with glory and immortality, that with the self same body they lay down, they shall rise up again, these laws and regulations are part and portion of the Gospel of Jesus Christ, the plan of salvation and exaltation.

We have thought that it might be good for the Saints to reflect on this

matter, as they ought not only to be the most intelligent in regard to the principles of the Gospel, but also the cleanliest and healthiest, and strictest in attending to all physical and natural laws for the preservation of their being, of any people upon the earth. The Elders do not confine themselves in their teachings to spiritual duties alone, but take a wider and more comprehensive range, and the result is that we find the Saints in possession of a great deal of useful knowledge as to what their natures require to be healthy and vigorous, and applying it practically in their domestic relationships. Still, we often see them neglecting some of these things through mistaken ideas, and the force of early traditions or training. One prolific source of disease arises from want of proper ventilation, and instead of allowing the fresh breeze of heaven to enter and purify their dwellings, they will resolutely close up every nook and cranny and crevice, under the notion that such a course will prevent sickness. We have gone into rooms even amongst the Saints, where perhaps some person was prostrated through illness, and the close, stifling atmosphere was sufficient to cause our lungs, which were in perfect breathing order, to feel choked and oppressed. If we consider that the lungs of a full grown person require fifty-seven hogsheads of pure air in twenty-four hours, or upwards of two gallons per minute, we can then understand the necessity of having a fresh supply constantly on hand. The evil results consequent upon neglect of this may not be observed for a time, but they will ultimately exhibit themselves in one phase or other, when it may be too late to remedy the error. The Saints who work in coal mines, at forges and in factories, inhale sufficient poisonous acids and gases while at their employment, without subjecting themselves to similar influences at home or in meetings. If we find a home that is light and airy, we generally find its inmates happy and cheerful, and if we enter a chapel or a hall where the cool air is allowed to pass, we find a congregation who are attentive to the speaker, and whose countenances are lit up with joy, thus making the place a sanctuary for the Spirit of the Lord to dwell in.

But, besides these epidemics which are slaying men and women, we find cattle are laboring under disease, and even fruits and plants and cereals seem to be affected with blight, and charged with decay and death. And even in these cases the Saints can use precautionary measures. They are too often accustomed to purchase their food from dealers who supply inferior articles, scrupling not to adulterate their goods, and attracting the buyer by the cheap rate at which they offer them for sale. Let the Saints avoid this, and be as particular in their choice of food for the body, as of nourishment for the spirit. By such means they will find themselves gainers in the end, and be clearer in mind and more independent in means, than if they had wasted their energies by cramping themselves up in miserably constructed, ill-ventilated dwellings, and destroyed their physical powers by using indifferent food and drink. Such things may be deemed trivial, but they are part of what is required of us by the Gospel, and those who attend to them will find their good results, and "receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge; and shall run and not be weary, and shall walk and not faint."

ARRIVAL. ✓ Elder William B. Preston arrived here on the 23rd ult., in good health. He left New York on the 13th ult., per steamship *City of Berlin*, and had a safe and pleasant passage. >



ABSTRACT OF CORRESPONDENCE.

AMERICA.—We extract the following from a letter written by Elder William H. Shearman, dated from Great Salt Lake City on the 21st of July last:—"I arrived safely at home on the 5th inst. In company with brothers W. S. Godbe and George Reynolds, I left Nebraska on the 19th of June, and reached Denver without interruption on the 24th. There were some 3000 or 4000 troops at Kearney, and others scattered all along the road from that place to Denver. At the latter place the agent, Mr. Dahler, informed us that we could not go on until the following Friday, and then no certainty of going beyond Fort Halleck, so brother Godbe purchased an outfit, and we three proceeded alone. We made the trip comfortably, and without accident or interruption, in eleven days from Denver to Salt Lake City, distance 600 miles. We feel, however, that we owe our safety to the blessing of the Lord, whose guidance and protection we daily sought, for the Indians were committing depredations all around us, and in one case stole all the stock belonging to an emigrant company with whom we camped, in about ten minutes after we had left them. There was a great deal of mail matter piled up at Denver, and the proprietor appears to be more anxious to convey passengers than to push through the mail matter, and much more anxious to receive the money for both than to promptly accomplish either. I met with a very kind and fatherly reception from President Young, and was warmly received by brother Cannon and all old friends. Many improvements have taken place in the external appearance of our city since I left, and some very fine buildings have been erected in Main Street. I have been appointed travelling agent for the *Deseret News*, and expect to start in a day or two on a business and preaching tour through the Territory."

EAST INDIES.—Elder J. P. Meik writing from Lowchore, Central Provinces, India, on the 31st of May, says:—"The few brethren here are anxiously looking forward to leaving India. It has been found that all the natives who have hitherto professedly joined the Church, have done so from worldly and self-interested motives, having invariably left when they found they could not thereby at once better their temporal circumstances, and it does not seem as if they were yet prepared to receive the Gospel. The Christian community, too, do not take it to heart, and are so settled down on their lees, and stagnant in regard to religious things, that they will either not hearken at all, or, if they hear, treat the Gospel as a strange thing that affects them not, and it will require something even stronger than the late mutiny and cyclone to awaken them to their true condition."

C O R R E S P O N D E N C E .

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, August 21, 1865.

President B. Young, Jun.

Dear Brother,—The Liverpool Conference is in a condition at the present

time that enables me to represent it with a tolerable degree of satisfaction. There is a general good feeling amongst the majority who claim the name of Saints, and prospects are good for the future. The people manifest a dis-

position to do right, and carry out any instruction or counsel given them by the legal authority, and are united with myself and others in spreading the principles of truth to the people. While we have been paying attention to those who have already received the truth, and identified their interests with the Church of Christ, encouraging them to be faithful and diligent, we have avoided neglecting to preach the Gospel unto others who are still outside the Church; and when opportunities have offered, we have held meetings in the open air, and proclaimed the doctrines revealed by the Lord to the children of men through the Prophet Joseph; and although no good may seem at present to result from our preaching, we have the consolation that it will not all be in vain, and hope it may make such an impression upon the minds of the people, that, when those judgments of which we have at times spoken, when so directed by the Holy Spirit, shall commence, they may remember the warning, and flee from the same before it shall be too late. We have not a very strong force of local Priesthood in this Conference, but the few we have are good men, and have been willing to bear their testimonies in the localities where they reside. We have met with opposition in some few places this summer, but in others the people have been quite indifferent, and manifested no more interest in the message we bear unto them, than they would to some familiar air that might be sung in the streets, and treat us with silent contempt. I do not know that persecution is to be particularly craved for, but I would rather have a little opposition, than to preach time after time without making the slightest impression upon the minds of the people, for in my experience it has often occurred that in those places where the people took notice enough of us to oppose a little, others have been favorably inclined, and have investigated further into our principles, the result being their union with the Church in many instances.

The Conference at the present time is divided into eleven Branches, numbering in all about 400 Saints. We baptized twenty-one in the half year

ending June 30th, which just about replaced the number which emigrated during the last season. Those who preside over the different Branches are good men, and I have had much pleasure in laboring with them. Our District President, brother Hatch, whose travels among the Branches have made him thoroughly acquainted with their condition, expresses himself satisfied with things in general, which is very satisfactory to myself, for I wish to have matters moving so as to give satisfaction to those presiding over me, being desirous to have union and harmony in all movements touching the welfare of the work committed to our charge. Two or three Branches that have for some time appeared dead, have quite revived during the last few months, and are now in a flourishing condition. There is one Branch in particular to which I refer—namely, the Wigan Branch. For a long time we rented a hall in the centre of the town, but the meetings were poorly attended, and the brethren thought that by moving, good might be effected; accordingly the meetings for a short time were held in a private dwelling, until it became too small, when a young lady (Miss Corner) kindly offered us the use of a room used by her as a school, and since that time numbers have attended our meetings, several been baptized, and new life infused into the Branch.

We have of late laid before the Saints the necessity of paying Tithing, and expect, at no very distant day, to see a marked improvement in this direction. Having freed ourselves from a heavy expense attending the chapel we recently rented in Liverpool, and obtained a suitable one at a lower rate, we shall not be compelled to turn so much in the direction of Mission Fund, and this will be seen in the Tithing account.

With the assistance you have recently given us in the person of Elder C. W. Penrose, we expect to do a good work here, the Lord being our helper. For my own part I feel well, and desire to do good, and ever praying the Lord to bless you with every necessary blessing, I remain your brother,

SEPTIMUS W. SEARS.

SUMMARY OF NEWS.

AMERICA.—The *New York Herald* states that an animated discussion has taken place in the Cabinet upon President Johnson's reconstruction policy. Mr. Johnson expressed his determination to adhere to it regardless of opposition. Since May 1st 700,000 men have been mustered out of the Federal service, leaving about 330,000 on the pay rolls. The military authorities controlled the late elections in Kentucky. The opposition voters were driven from the polls by the military officials. The Maine Republican Convention has passed resolutions favorable to negro suffrage, opposing the admission of the Southern States to the Congressional representation until they prohibit slavery by a State constitutional amendment, and urging the immediate trial and punishment of Mr. Davis. The screw steamer *Meteor*, and the *Puwabac*, of the Lake Superior Line, came into collision in Thunder Bay, Lake Huron, on the evening of the 9th instant. The *Puwabac* sank within three minutes, carrying with her between 75 and 100 of her passengers and crew; the remaining number were rescued by the *Meteor*, which was but slightly injured, and they were subsequently transferred to another steamer and taken to Detroit. The caterpillar has appeared on several plantations in Louisiana, foreboding the destruction of the cotton crop.

ITALY.—According to despatches from Florence, one of the first measures to which the new Italian Minister of Grace and Justice has directed his attention is a final bill for the suppression of religious bodies in Italy, a project which the Government is engaged to bring forward at the next Parliamentary session. The *Nazione* gives publicity to a startling announcement affecting the Papal Administration. In substance it declares that the Pope, reduced to extremities by the approaching term for the execution of the Franco-Italian convention, has determined to abdicate, in order that his successor, nominated during his life, shall not be bound, as he is, by any oath in matters affecting the Church. The choice of the New Pontiff is said to be already determined, and Pius IX. is only to abdicate after having obtained a secret promise, signed by all the members of the Sacred College, to the effect that their votes shall be unanimously given to an illustrious layman, who at the same sitting shall be created priest, bishop, and cardinal. Another circumstance affecting the Church in Italy, though of a somewhat different character, has occurred at Milan. It is said that the Prefect of that city has found out that during the first Regno d'Italia, a ministerial order dated September 15, 1807, and not since recalled, forbade the collection of Peter's pence. Hence directions have been given by the prefect to his subordinates not to tolerate the violation of that order any longer, and the already diminished resources of the Church are likely to be still further curtailed.

PRUSSIA.—The following is a complete summary of the articles of the Convention agreed upon between Austria and Prussia at Gastein :—"Prussia will carry on the administration of Schleswig, and Austria that of Holstein. The two great Powers will propose to the Federal Diet the establishment of a German fleet and the conversion of Kiel into a Federal port. Until this is accomplished Prussia will undertake the command and furnish the police of Kiel, and will be empowered to fortify the port and guard it with Prussian soldiers. Austria and Prussia will also propose to the Diet that Rendsburg be made a Federal fortress, and until this is decided, Rendsburg will be garrisoned by Austrian and Prussian troops, the supreme command to be alternately assumed by each Power on the 1st of July of every year. Prussia will retain two military and postal roads—namely, the Holstein portion of the road from Lubeck to Kiel, and from Hamburg to Rendsburg. On these roads the postal service will be carried on by Prussia, who will also establish her own telegraph line between Kiel and Rendsburg."